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## SACRIFICE IN ANCIENT EGYPT

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In an article published by me in this *Journal*, entitled "Divine Service in the Old Kingdom", I said, on page 51, "We have seen that it (the Offering in Egypt) was not a sacrifice in the ordinary accepted sense of the term, but a meal at which the *Ka* of the deceased partook and was thereby strengthened and sustained". I should like to see further investigation on this point made by other Egyptologists. Meanwhile, since I wrote the above I have had the problem continually in mind, and it is the purpose of this brief paper to record some further observations which I consider pertinent to the subject. I still doubt the sacrificial character of Egyptian offerings, that is, in the Semitic sense of the term, but I am not sure that I have yet penetrated into the real meaning of the rite.

There seems to be no doubt but that banquets were prepared for the *Ka* of the deceased.<sup>1</sup> These banquets consisted of elaborate gifts of food and drink and were accompanied by the presentation of ointment (Pyr. Ut. 637) and clothing (Pyr. Ut. 453). They were intended to sustain the *Ka* of the deceased and to make him comfortable. Precisely the same gifts of food, drink and clothing were presented to the deity, who was thus fed and clothed by his children. Very often the statue of the deceased

<sup>1</sup> Petrie, RT I, 14; cf. PT, Ut. 26—212, 338—349, 401—426.

or of the god was clothed, in order, by the power of magic, to clothe the deceased or the god himself.<sup>2</sup>

These gifts were not intended to transform the dead into a living soul, for that function was performed through lustrations, which by sympathetic magic restored the vital fluids.<sup>3</sup> The dead Pharaoh was thus revivified (PT 1359<sup>b</sup>, 1201<sup>c</sup>), as well as the dead individual (PT 733<sup>c</sup>, 1411<sup>a, b</sup>). Such lustrations were based upon the lustrations which the sun-god was supposed to have made each day on rising.<sup>4</sup> But banquets were intended to sustain the *Ka* of the deceased *after* revivification of the deceased.<sup>5</sup>

Now, these banquets were mortuary rites, whether celebrated at the tomb or in the temple,<sup>6</sup> and consisted in creature comforts brought and presented by the priest to the deceased. By magic this comfort could be administered in the form of a carved representation which was supposed to bring the necessary comfort to the deceased, but usually, whenever possible, even at the expense of tomb and temple endowments, actual food and clothing were presented as mortuary gifts.

So far as I have been able to discover, these mortuary offerings are just what students of Egyptian religion have been calling "sacrifices", and yet these mortuary gifts do not seem to bear any resemblances to the sacrifices of Semitic peoples. Apparently the worshipper presented them to his god, or the individual presented them to his deceased relative for the sole purpose of furnishing the *Ka* with the means of life. They were offered daily, and were the exact counterpart of the daily meal. There seemed to have been no element of propitiation in the rite, nor did it seem to have had any relationship with the sense of sin, with contrition or with repentance. No idea of religious thanksgiving, atonement, or conciliation seems to enter into the ceremony. Even if "sacrifice" be interpreted as "a gift to a god",

<sup>2</sup> Foucart, "Sur le culte des Statues Funéraires" (*R. Hist. Rel.* Vol. 43).

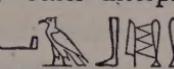
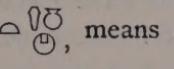
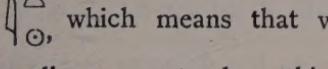
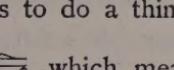
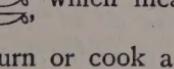
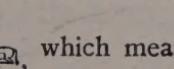
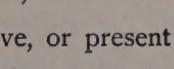
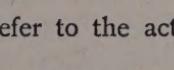
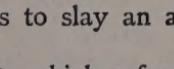
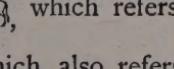
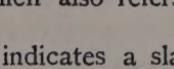
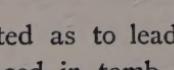
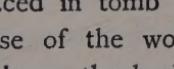
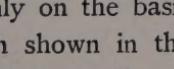
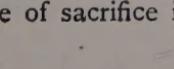
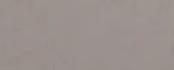
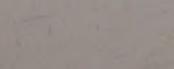
<sup>3</sup> PT 22—23; 765—766; 868; etc.

<sup>4</sup> PT 1688<sup>b</sup>, 1835<sup>c</sup>, (cf. 689<sup>d</sup>), 275<sup>b</sup>, 519, 525ff., 1180, 1247, 1408, 1421<sup>b</sup>, 1430.

<sup>5</sup> PT 1002—1003, 1046—1047, 1877<sup>c</sup>—1881, 1747—1748.

<sup>6</sup> Murray. *Saqqara Mastabas*, I. c. I, pl. XVIII, p. 36; cf. PT 30<sup>a, b</sup>.

the Egyptian mortuary gift would not entirely satisfy this definition, for there is no difference between the gift made to a god and that made to the *Ka* of an ordinary individual. Moreover, the universal Egyptian belief that the life beyond the grave was an exact counterpart of life here in this world, and equally material, demands only that these mortuary rites be interpreted as an ordinary means of feeding and caring for the deceased, just as they were fed and cared for in this life.

Nor do the words used by the Egyptians themselves seem to demand any other interpretation. The most important of these words are , which, judging by a variant form, namely, , means merely food, bread and drink; , which means that which is daily placed; , which really means to do a thing; , which denotes a hostile beast; , which means merely to split; , which means to burn or cook an animal; , and its variant , which mean a slain animal; , which merely means to give, or present;  and its variant , which refer to the act of killing; , and , which means to slay an animal; , which means to slay; , which refers to a slain bull or cow; , which also refers to something slain; and , which indicates a slain person. Not one of these words is so constructed as to lead to the conclusion that these gifts and presents placed in tomb or temple constituted a sacrifice in the Semitic sense of the word. We can judge of these so-called sacrifices only on the basis of the services themselves, and these, as has been shown in the above named article, leave no place for a service of sacrifice in the generally accepted sense of that

term. The slain animal, the gifts of food and drink and raiment were clearly brought and presented for the sustenance and benefit of the *Ka* of the deceased, much as an Irish peasant insists upon clothes and food being placed in the coffin of the deceased friend or relative, to sustain him in purgatory.

It is a natural conclusion, and in full keeping with all we know of Egyptian mortuary services, to believe that gifts brought to the tomb were merely for the benefit of the *Ka* of the deceased. It seems logical to arrive at the same conclusion in respect to gifts brought to the temple, for in reality the temple was the tomb of a god, and the service there partook of the same nature as that at the tomb, except that it was more elaborate. In fact both tomb and temple were referred to by the same words, e. g.,  and  and the different chambers in the tomb bore the same names as the different rooms in the temple, e. g. , ,  etc. For full proof of this point, see Moret, *Du Caractère religieux de la Royauté pharaonique*, pp. 122ff. This would seem to demand that we assume that the service held in the temple possessed the same character as that in the tomb, and especially so, since the extant descriptions of these services are the same for temple as for tomb.

It would seem, therefore, that what we have been accustomed to call "sacrifice" in the study of Egyptian religion was not a sacrifice in the Semitic and ordinarily accepted sense of the term, but was rather a presentation of various gifts at the tomb or temple for the benefit and sustenance of the *Ka* of the deceased king or individual, or for the benefit and sustenance of the deity in question.

## ASSYRIOLOGICAL NOTES

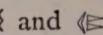
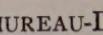
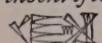
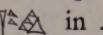
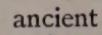
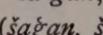
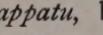
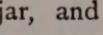
By STEPHEN LANGDON, Oxford University

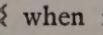
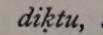
### 1) The Semitic Word for "hermaphrodite"

In the tablet of teratology, CT 27, 4, 7 = 6, 2, edited by FOSSEY in *Babylonica* V No. 1, l. 72, occurs the following sentence; *šumma sinnistu mu-ut-ta-at<sup>1</sup> amelūti ulid bitu šuatu issappa-ah*. The commentary on this passage, K. 4171, Obv. 26 (see RA 17, 136), has *muttatu* (l. 26), but the explanation is broken away. Fortunately a Berlin text, VAT 9718 preserves the explanation, *muttatu-miš-lu*, see EHELOLF in ZA 34, 26. If in this passage the synonym be substituted for *muttatu*, it would read *mišil amelūti*, "a half man", *mišlu* "half" as a word for hermaphrodite is unintelligible when *amelūti* is omitted but it passed into Syriac as *mulsā* (by metathesis); *mūslā* "hermaphrodite" is a loan-word from Assyrian and can have no relation to the Greek μυλλάς, harlot. It is obvious that *mut(t)ātu* also means „half” and, by omission of the defining genitive *amelūti*, "hermaphrodite". This word can hardly be identical with *muttatu*, "fore-head", of unknown etymology. It occurs in the sense of "half" in the Code of Hammurabi, § 137. If a man divorced a woman who had borne him children, he was required to restore her dowry and to give her *muttat iklīm kirīm u bišim*, "half of (his) field, garden and property". This word has been invariably rendered by "portion" in this law, which leaves the legislation on such an important point altogether too vague. For *muttat iklīm*, "half of the field", see also VS VIII 74, 7 *muttat lišani-šu ša imni* in CT 27, 41, 22, clearly means "the right half of his tongue". It is, of course, possible that *mut(t)ātu*, fore-head, and *mut(t)ātu* "half" are derived from the same root whose form and meaning have not been discovered.

<sup>1</sup> Var. *mutat*.

2) *Zahannu*, a vessel

The signs  and  are variants of an old Sumerian sign (*U + GA*, THUREAU-DANGIN, REC 276 is not this sign but *šu-ga*, see the same author's *Alt-sumerische und akkadische Königsinschriften*, p. 136 XVI 11) which is apparently identical with  in BARTON'S *Sumerian Business Documents*, PBS IX No. 6 III 1, where a vessel *bur-zahan* is mentioned. This ancient sign was reduced to  in Assyria and further shortened to *U + GA*. By comparing the variants of Syl. B' II 7 it is evident that the two signs are identical. The value *za-ğ-a-an* belongs to both and the *Chicago Syllabary*, AJSL 33, 173, 34—38 assigns the values *zağan*, *utu* and *utag* to *U + GA* as restored from Syl. B' II 5—7. Now the vessel *bur-zağan* of the ancient texts occurs as *bur-şakan* in IV R 20, No. 2, R. 3 and *şakan* () also belongs to the most ancient epigraphy, REC 274. An unpublished text from Nippur (Ni. 4560 III 13) of the Isin period has also *bur-şakan*, or *şa-ğan*, and *Shurpu* VII 89 has the same signs. The sign  (*şağan*, *şakan*, *şagan* *şaman*) is rendered by *şappatu*, bowl, box, jar, and *şikkatu* (same sense). Obviously  (*zağan*) is only a variant form of  and it is difficult to understand why the early Sumerian had two signs for *zağan* which is clearly the same word as *şağan*, bowl, ointment box, the Semitic *zahannu*, Syl. B' II 7, *zahan*, AJSL 33, 173, 34, *zahannu* is listed among the names of jars, bowls, in K. 4239, Obv. 17 (ZA IV 157), *kam-[zağan] = [ŞU-nu*, i. e. *zahan-nu*], restored by Rm. II 556, Obv. 11 (RA 17, 187); MEISSNER in ZA 34, 35 misread the passage; *zahannu* is clearly the word in question here.

The sign  when read *u-tu* (or Var. *u*) is explained by *diktu*, *tiktu*, certainly a vessel, and probably derived from *tiku*, root *takū*, pour out, as MUSS-ARNOLT has already classified the word in his Lexicon. It is not likely that *diktu?* (*diktu?* *digtu?*) in KÜCHLER, *Medizin*, 4, 35 is the word *diktu*, *tiktu*, a jar,  (*u-tag*) for which a Berlin Assur text gives the reading *uddağ*, is rendered by *şamû*, clearly the name of a vessel. Note *giš-üttağ apin*, part of an irrigating machine, rendered *ingu* and *rittu* part of the *rikbu* of the *epinnu*, MEISSNER, ATV I 62, 60 + 62; (*u-tag* = *ingu*), a plant??, K. 4369 R. 14, *Babyloniacata* VI Pl. IV

The two signs *U + GA* and *U + GAN*, despite their similarity in the original texts seem to have been distinct signs and, although both were read *zagān* or *šagān*, they were distinguished by the careful epigraphists who composed Syl. B in the Isin period. See Syl. B 366 for *šagān*. All Semitic words which explain these signs indicate a vessel or jar.

3) KA-KA-SI-GA, "The meaning is the same"

In *Babloniaca* VII, 87—92, I defined the meaning of the obscure Sumerian grammatical term *ka-ka-si-ga* or *enim-enim-si-ga* and came to the conclusion that it has practically the same sense as *KI-MIN* or *MIN*, equivalent to the Latin *idem* or English *ditto*. The term *ka-ka-si-ga* has a larger sense than *ki-min*, which simply indicates the repetition of one word or phrase; it indicates the repetition of a series of synonyms. In giving what, I supposed, was a complete list of the known examples, one of the most interesting passages was overlooked. In the *Chicago Syllabary* 106—107 there is an entry which furnishes convincing proof of this thesis. We find there *ga-a:* *HA* = *lu-u*, followed by *a-a:* *HA* = *ka-ka-si-ga*. This would mean that *HA* when pronounced *a* means *lū* just as *HA* when pronounced *ga* has the precative force of *lū*. But one of the rules of Sumerian grammar is that *ga* and *a* both indicate the precative, *ga* being usually employed for the 3<sup>d</sup> person and *a* for the 1<sup>st</sup> person. See *Sumerian Grammar* § 219.

## A NEW INTERPRETATION OF THE GUDEA CYLINDER A AND SOME OBSERVATIONS<sup>1</sup>

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In July of 1922, P. Maurus Witzel published, as Heft 3 of his *Keilinschriftliche Studien*, a study of this famous text, entitled, "Der Gudea-Zylinder A in neuer Übersetzung mit Kommentar", and, in the form of an appendix, he gave in translation and transliteration a text which was formerly published by Nies and Keiser in *Historical, Religious and Economic Texts*, under the title "A Hymn of Eridu", and which Langdon treated in this *Journal*, Vol. V, No. 2, pp. 63—69. It is the purpose of this brief paper to call attention to this work of Witzel and to study some of the religious aspects of the text.

Witzel's new translation in the volume under consideration was prepared for by a study in his *Keilinschriftliche Studien*, Heft 1, pp. 96—128, where he gave a translation and discussion of *Gudea-Zylinder A*, sections 1<sup>1</sup>—4<sup>13</sup>. His continuation of this study in this new publication calls for close consideration. Witzel's translation is so different from that of Thureau-Dangin in SAK that it is deemed necessary here to give an outline of it. The text may be divided into three sections, namely, an introduction, the history of the building of the temple, and a description of the temple. The Introduction tells of the determination of the destiny of Lagash and its temple, of the destruction of the storied-tower and of the patesi, who is about to restore the temple. The temple of Lagash had been destroyed by a flood, and after an offering of oxen and of kids, the patesi determined to restore the temple (1<sup>1</sup>—16<sup>1</sup>). Then follows the history of the building of the temple (1<sup>17</sup>—20<sup>23</sup>). Gudea has a dream which he relates to the goddess Nina for interpretation (1<sup>17</sup>—5<sup>10</sup>). On his way to Nina Gudea

<sup>1</sup> P. Maurus Witzel, *Der Gudea-Zylinder A*. Fulda, Verlag des Verfassers, 1922, pp. 115.

makes various offerings and libations and finally reaches the abode of the goddess. Nina interprets the dream and there follow her advice to Gudea, and a prayer to Ningirsu (5<sup>11</sup>—9<sup>4</sup>). The second dream gives more detailed information about the building of the temple, and refers to Ningirsu as the "Drachenkämpfer" (9<sup>5</sup>—12<sup>11</sup>). Witzel was prepared for this part of his clever interpretation by Heft 2 of his *Studien*, namely, *Der Drachenkämpfer Ninib*. After further discussion of the dream, there ensues an account of the establishment of peace in Lagash and the purification of the site of the contemplated temple (12<sup>12</sup>—14<sup>4</sup>). This is followed by various acts of preparation, such as the imposing of the tax, the procuring of building material, the preparation of the material, and the preparation of the "stone of destiny" (14<sup>5</sup>—19<sup>9</sup>). The laying of the "corner stone" next takes place (19<sup>10</sup>—19<sup>19</sup>), and that is followed by an account of the actual building of the temple and of Gudea's care for it (19<sup>20</sup>—20<sup>13</sup>). The last portion of the text gives a description of the temple, including the zikkurat, the terraced tower, the symbolism of it, and its comparison with the Ekur of Enlil (20<sup>24</sup>—29<sup>18</sup>). Finally there is a conclusion in which an expression is given to the wish that in this temple Ningirsu be ever praised (30<sup>1-16</sup>).

The whole text reminds one of Solomon's dream and Jehovah's appearance to him in reference to the building of the temple in Jerusalem (I Kings 3ff.). In fact the relationship between Gudea and his god Ningirsu reminds one of Solomon and Jehovah. Like Samuel, Gudea was brought up in close association with the temple and was born therein (3<sup>8</sup>). Just as the Old Testament of a later period represented Moses as receiving the plan of the tabernacle from Jehovah, so Gudea received from Ningirsu the plan of the temple (8<sup>15</sup>ff.). But the most striking similarity between this text and Old Testament religious usage is that to be found in I<sup>15</sup>, where Gudea is represented as bearing the "stone of destiny" (*sig nam-tar-ra*) upon his head (cf. 19<sup>14</sup>). This should be compared with II Kings 11<sup>12</sup>, where it is said that Jehoiada, the priest, brought forth the king's son, Joash, and put upon his head the *תִּדְעָה* or "testimony". The exact meaning of this passage is perhaps doubtful (cf. II Chr. 23<sup>11</sup> and II Sam. 1<sup>10</sup>, and the

LXX on this passage) but it may be that it refers to an inscribed stone which was used in the coronation ceremony. If this be so, we have an interesting parallel in the passage in the Gudea inscription. Another interesting passage is to be found in 3<sup>8</sup> where "my seed" (*a-mu*) is used by Gudea in the sense of his father's seed, just as in Job 19<sup>17</sup> the phrase "children of my body" (בָנֵי בָטִן) most likely means children of my mother. There is also a passage in this text, namely 11<sup>10</sup>ff., which describes the fertility of Sumer in a truly Messianic sense.

Some interesting views of the pantheon may be deduced from this text. For example, we know that Eridu was the original home of the cult of Ea. Then it moved to Nippur. In Nippur it amalgamated with the cult of Enlil. Now, the cult of Ninib-Ningirsu was an offshoot of the cult of Enlil, with motives from the Ea cult. It was, therefore, from Nippur that the Ninib-Ningirsu cult came to Lagash. It is interesting to note that Ninib-Ningirsu may be considered a modified Enlil-Ea, both Enlil and Ea, as well as Ninib and Ningirsu being wind, rain and storm deities. The storm-god which adorned the upper part of the gate of Eninnu (29<sup>9</sup>) was perhaps Enlil, and it was Ningirsu who was the bringer of floods (8<sup>15</sup>f.) and ruler of the Absu in Nippur. Now Ningirsu was Ninib and Ninib was the son of Enlil, who was perhaps at one time identified with Ea. That is Ningirsu of Lagash was the son of Ea of Eridu, and the storm cult of Lagash was a descendant, through Nippur, of the water cult of Ea. Just so was Nina, the sister of Ningirsu, the daughter of Eridu, that is of Ea (20<sup>16</sup>), and the giver of oracles, for oracles were associated with the water-cult. Being the sister of Ningirsu it is easy to recognize in Nina, the mother of Gudea. But so was Gutumdug represented as the mother of Gudea (3<sup>6</sup>), as well as of Lagash (20<sup>19</sup>) therefore Nina and Gutumdug are to be identified (Cf. II R 59, 27<sup>d</sup> where Gutumdug = Bau, and Bau is universally identified with Nina). Ningirsu was the spiritual lord (*en*, 2<sup>22</sup>) as Gutumdug was the spiritual lady (*azag*) of Lagash.

The temple of Lagash is represented as having been created at the very beginning (1<sup>1-2</sup>), a device to indicate its sanctity. The temple had seven stories, the seventh being Eninnu, and gave

light to the world (21<sup>12</sup>). It was decorated on the exterior with statues of heroes, dragons, lions, emblems of deities, etc. The central service of the temple consisted in offerings of oxen and kids (1<sup>14</sup>), bread offerings (2<sup>8</sup>), water offerings (2<sup>8</sup>), sheep and calves (8<sup>8</sup>), fish? (27<sup>12</sup>), and cypress and cedar (8<sup>10f.</sup>). In this text (18<sup>3ff.</sup>), a service of sacrifice is described. At daybreak a libation of water was offered, and then an ox and a goat were sacrificed. The procession then entered the temple and the cushion on which the "stone of destiny" rested, and emblems of deities were carried in procession. The pouring and sprinkling of water filled a large place, and music was common. The "stone of destiny" seemed to play an important rôle, being annointed and set in position.

In this translation of Gudea Cylinder A, Witzel has done a great service to Sumerology and has gone a step forward in the direction of a fuller understanding of this difficult but interesting text. It should be noted, in passing, that his "Uschu-Holz" of 12<sup>7</sup>, should be rendered "ebony". As an appendix, Witzel's study of the *Hymn of Eridu* has made it possible to follow the course of ideas in this important text.

## A FIFTH SURVEY OF ASSYRIOLOGY (YEAR 1922)

By JOHN A. MAYNARD, University of Chicago

This bibliography continues our *Fourth survey* JSOR 6, 74—87 and should be used in connection with it and our former bibliographies published in this Journal (JSOR 2, 28-46, where Nos. 1—364 are found; JSOR 4, 16—28, where Nos. 365 to 555 are given; JSOR 5, 18—35 where Nos. 556 to 788 are given). All items which came to our knowledge before 15. Dec. 1922 have been included. Our classification takes up the following topics: Bibliography (952—953), Excavations and History of Assyriology (954 to 967), Texts (968—974), Related languages (975—981), Signs (982), Syllabaries (983—988), Lexicography (989—1003), Grammar, Geography (1004—1011) Chronology (1012—1013), History (1014 to 1022a), Business Documents (1023—1027), Boundary-Stones (1028 to 1029), Laws (1030—1041), Letters (1042—1043), Civilization (1044—1052), Metrology (1053—1054), Art (1055—1063), Seals (1064—1067), Myths (1068—1076), Religion, including Divination (1077—1114), Astronomy (1115—1118), Babel and Bible (1119 to 1124), Babel and Hellas.

### *Bibliography*

The publication of a bibliography by E. F. Weidner, *Die Assyriologie, 1914—1922*, has been announced by Hinrichs (952). It will cover what was published from Aug. 1, 1914 to July 31, 1922. A short *Bibliographie über die Religion der Babylonier und Assyrer* was written by C. Clemen, *Religionsgeschichtliche Bibliographie V und VI, 1920 p. 8—9, 26* (953).

### *Excavations and History of Assyriology*

M. Pillet told the sad story of the expedition of Fresnel and Oppert in *L'Expedition scientifique et artistique de Mésopotamie et de Médie, 1851—1855*, Paris, Champion, 1922 (954) Venderburgh wrote on *Excavations in the Orient and Bible Study*, The Jewish

Forum, 1922, 73—80, 151—153, 216—217 (955), a popular article. P. Cruveilhier told of *Les principaux résultats des nouvelles fouilles de Suse*, 1921, being an excellent survey of the Delegation en Perse memoirs (956). Reviews by J. Marty, Rev. d' Hist. et de Philos. Rel. 2, 286—288; Condamin, Rech. d. Sc. Rel. 13, 129 to 130; Schroeder, OLZ 25, 319; Maynard, JSOR 6, 94. Sir E. A. Wallis Budge wrote a very witty account of the early days of Assyriology and of his own activities in Egypt and Mesopotamia on behalf of the British Museum, in *By Nile and Tigris*, 2 vol., 1920 (957). Comte Aymar de Liedekerte-Beaufort wrote an *Excursion archéologique en Mésopotamie*, Babyl. VII, 1922, 105—116, with illustrations (958). Important results were achieved by the soundings of R. C. Thompson on the site of Eridu, which he described in *The British Museum Excavations at Abu-Shahrein in Mesopotamia in 1918*, in Archaeologia vol. 70, pp. 101—144, Oxford, 1920 (959). A few Sumerian texts were found and some bricks of Nabonidus. Reviews by Mercer JSOR 5, 106—107; by Thureau-Dangin, RA 18, 151—152, and by Langdon JRAS, 1922, 621—625; the latter maintained that Thompson's hypothesis of a pre-Sumerian civilization similar to that of Susa is not proved. J. H. Breasted wrote on *the Oriental Institute, a beginning and a program*, AJS 38, 233—328, telling of the work accomplished and planned by the University of Chicago (960).

Sayce wrote on *The name by which the Assyrian language was known in the Ancient World* JRAS, 1921, 583 (961) and showed that it was called Babylonian by the Hittites in the 14th century, a fact of great importance from the point of view of the history of culture. Cf. also Nr. 1050 G. Contenau wrote on *L'Assyriologie* in *Le Livre du Centenaire* of the Société Asiatique, 1922 p. 91 to 103, telling of the place of French assyriologists in the development of that science (962). A survey of more general scope was written by C. J. Gadd, *Thirty years progress in Assyriology*, Expos. Times, 1922, 392—397; 439—444 (963). Among obituaries we note A. T. Clay, *Professor Fastrow as an Assyriologist* JAOS 41, 333—344, with a *Bibliography of Morris Fastrow Jr.* (964); E. Pottier on *L. Heuzey*, Rev. archéol. 1922, 324—331 (965). Clay, *In memoriam F. B. Nies*, Bull. of the Am. Sch. of Or. Res. 1922,

1—4 (966). Meissner wrote on *Die gegenwärtigen Hauptprobleme der assyriologischen Forschung* ZDMG 76, 85—100 showing that they are chronology, Law, interpretation of Religious Texts, archeological research and the Hittite problem (967).

### TEXTS

A. de la Fuye edited *Documents présargoniques, fascicule supplémentaire*, 1920, 48 plates (968). H. de Genouillac edited the fifth volume of *Inventaire des tablettes de Tello*, 1921 which covers the presargonic period of Agade and Ur, with a volume of plates (969) and also a volume of *Textes économiques d'Oumma de l'époque d'Our*, 1922, with a short preface. These texts are of the utmost importance (970). L. Legrain edited *Historical fragments*, PBS, XIII, 1922, 108 p. 33 plates, a more miscellaneous collection than the title would indicate, and certainly very important for Sumerian chronology (971). The 36th. volume of the *Cuneiform Texts from the British Museum* was edited in 1921 by C. J. Gadd (962). It includes texts from Eannadu to Nabonidus and Sumerian Hymns. Langdon edited some texts from the Museum at Toledo, Ohio, *Miscellanea Assyriaca*, Babyl. 7, 1922, 67—80 (973). Weidner edited duplicates and complementary texts of Hittite letters and treaties and of Hittite vocabularies in *Keilschrifturkunden aus Boghazkoi*, 3, 1922 (974).

We noted reviews of Barton, *Miscellaneous Babylonian Inscriptions*, *Sumerian Religious Texts* by Ungnad OLZ, 25, 256—257; of Clay's *Miscel. Inscr.* by Ungnad, OLZ 25, 1—5 with many corrections; of Contenau's *Tablettes Cappadociennes* by Luckenbill, AJSL 38, 229—230; of Ebeling, KAR vol. 3—6 by Meissner, OLZ 25, 448—452, with many improved readings; of Nies and Keiser *Historical Religious and Economic Texts and Antiquities*, by Ungnad OLZ 25, 69—71; of Sydney Smith's *Cuneiform Texts from Cappadocian Tablets in the British Museum*, by Luckenbill AJSL 38, 229—230 and by Thureau-Dangin, RA 18, 152—153. To this section belong also texts edited by Clay (1072), Chiera (1023, 1024), Gadd (1017), Langdon (983, 1025, 1101), Pinches (1026), Scheil (1031), and Thureau-Dangin (1114) which will be noticed in their proper place because of their special character.

## RELATED LANGUAGES

The relationship of Sumerian to other languages was taken up by some who are qualified to do so and by others who are not. F. Hommel compared it to old Turkish in *Zweihundert sumero-türkische Wortvergleichungen als Grundlage zu einem neuen Kapitel der Sprachwissenschaft* (975). C. J. Ball who had already set forth a relationship with old Chinese compared Sumerian with Egyptian in a review of Mercer-Roeder, Egyptian Grammar, under the title *Egyptian, Semitic, and Proto-Semitic* Journ. of Theol. St. 1922, 439—444 (976). See also Hommel's article Nr. 1048. A deeper comparison reaching into grammatical similarities, which are, of course, of more value than vocabulary was made by T. Kluge, *Versuch einer Beantwortung der Frage: welcher Sprachengruppe ist das Sumerische anzugehören*, 1921, pp. 96; this excellent monograph finds some similarities with Sudanese languages (977). He was not apparently aware that a comparative study of Sumerian and Bantu had already been made. A work of quite different nature was written by H. de Barenton, *Le Temple de Sib Zid Goudea patesi de Lagash (2100—2080 av. J. C.) et les premiers empires de Chaldée*, 1921, pp. 116. This is supposed to be a translation of Cyl. A and B, which are taken as monuments of Etruscan culture, the Etruscan language being Egyptian, according to the author! (978). Pinches apparently favors a Mongolian relationship (cf. (1016).

Concerning the relationship of Assyrian to other Semitic languages we had an excellent article by M. Lambert, *Le groupement des langues sémitiques*, Cinquantenaire de l'Ecole pratique des Hautes Etudes, 1921, p. 51—60, where the similarity between Assyrian and Ethiopic is shown very clearly (979). We had also a work by Naville, *L'évolution de la langue égyptienne et les langues sémitiques*, 1920, where it was seriously declared that Aramaic is really identical with Akkadian, the former being the colloquial of the latter (980). This thesis has little value.

A post-mortem blow was delivered with all due courtesy to Halévy's theory by S. Langdon, *Intensive compound verbs a critique of the Précis d'Allographie de M. Halevy*, Babyl. VII, 1922, 81 to 86 (981).

## SIGNS

Howard gave us the third part of his *Clavis Cuneorum*, 1918. It was very favorably reviewed by Sayce JRAS, 1921, 439—440 (989). See also Nr. 990.

## SYLLABARIES

Langdon edited Tablet I of *Har-ra = hubullu*, Babyl. 7, 1922, 93—98, one of the texts being a commentary on Shurpu (983) Meek's *Some explanatory lists and grammatical texts*, RA 17, 177 ff. were studied by Ehelolf and Meissner, *Bemerkungen zu Meeks Som. expl. l. a. gr. texts*, ZA, 34, 24—38 with various emendations (984). More thorough work was done independently by Weidner, *Vokabular-Studien*, AJS 38, 153—213, where Meek's texts were classified in Vocabularies, Grammatical, Astrological texts, Omens, Medical, Religious texts, Lists of Gods (985). P. B. Zimolong studied *Das Sumerisch-assyrische Vokabular Ass. 523 (n. s.)* (986). Zimmern compared SIL 122 which he had already studied with Langdon's Text Nr. 7 in Gram. Texts from Nippur, *Zu den Körperteilnahmen* SIL 122, ZA 34, 92—94 (987). Landon showed that *The Grammatical term KA. Ka. Si. Ga.* is to be read enim-si-ga, and means "the words or meanings are the same", Babyl. 7, 1922, 87—92 (988). See also Nr. 974 and 990.

## LEXICOGRAPHY

Langdon studied Sumerian *ugan*, *straightway*, *quickly*, JSOR, 5, 101—192 (989) and *AMAR. ŠE* (*sizkur*), *to sacrifice*, JRAS, 1921, 574—575 after a new collation of CT. The word means to give to eat by fire (990). Cf. also Nr. 1092. In the field of Assyrian lexicography we note the second instalment of Dhorme, *L'emploi métaphorique des noms de parties du corps en hébreu et en akkadien*, RB, 31, 489—517 (991); Driver, *Three Assyrian roots* (*kamtum*, *šimetan* and *simkurru*) JRAS 1921, 389—393. On the latter F. Krenkow remarked in JRAS 1922, 91 that the cognate word in Arabic is really Turkish (922). C. Frank wrote on *akukūtu*, burning sandstorm OLZ 25, 438 (993); Holma on *Weitere Beiträge zum assyrischen Lexikon* in Annales Akademiae Scientiarum Fennicae, 1921 (994); Langdon, *Assyrian Lexicographical notes*,

šarapu to burn, hebrew *rašaph*, JRAS 1921, 573 (995). Luckenbill wrote *Assyriological Notes*, AJS 39, 56—60 (996); Lutz on *The meaning of Babylonian bittu* (as girdle), JAOS 42, 206—207 (997); and on *The root edelu*, JAOS 42, 202—203 (998). Meissner wrote *Lexicographische Studien*, OLZ 25, 241—247 (999); A. H. Pruessner on *Abi Ummani*, AJS 39, 52—55 (1000); Zimmern, *Zur Etymologie von סרים (1001)* ZA 34, 91—92, maintaining his former etymology *ša reši*. Valuable comparative material can be found in Lidzbarski, *Altaramäische Urkunden aus Assur*, 1921 (1002). See reviews by Stummer, OLZ 25, 414—415 and Guidi, RSO 9, 416. Bezold gave a sample of his Assyrian Dictionary in *Babylonisch-assyrisch alaku gehen* (1003). See note by Mercer, JSOR 5, 110 to 111. In his article already mentioned (cf. 960) Breasted gave an outline of the work done for the Assyrian Dictionary of the University of Chicago (AJS 38, 288—305) More than 250000 cards have been filed to date.

### GRAMMAR

Mercer has written an *Assyrian Grammar* with Chrestomathy and Glossary which is intended for the beginner (1003a). A sumerian grammar by Poebel is announced.

### GEOGRAPHY

Langdon studied *The location of Isin*, JRAS, 1922, 430 and placed it at Bahriyat, north of Fara or Shuruppak, refuting Meissner's article in OLZ, 1917, 141 (1004). F. Schachermeyr wrote *Zur Geographischen Lage von Mitanni und Hanigalbat*, Lehmann-Festschrift 188—193 (1005); Sayce on *Kas and Kusa*, JRAS 1921, 54, a land in North Syria out of which Cushan-Rishtaim may have come (1006). Luckenbill wrote *Assyriological Notes* AJS 39, 63 to 65 (1007) and *A messenger from Ibla*, AJS 39, 65—66 (1008). E. Forrer wrote *Die Provinzeinteilung des assyrischen Reiches*, 1920, 2 maps, pp. 149 (1009). A. Mingana showed our Arabists that there is evidence of a pre-islamic *Baghdad* in Syriac sources JRAS 1922, 429—430 (1010). R. P. Dougherty identified Te-ma-a in YBT, 134, 6 with Teima in *Ancient Teima and Babylonia*, JAOS, 41, 458 to 459 (1011). See also Nrs. 1019, 1020, 1025.

## CHRONOLOGY

A. Poebel studied *Ein neues Fragment der altbabylonischen Königsliste*, ZA 34, 39—53 (1012) on the basis of Legrain's text in MJ 1920, 175 ff. Ungnad took up the same text in *Zur Rekonstruktion der altbabylonischen Königslisten*, ZA 34, 1—14 (1013). The same scholar dealt with chronological data in his review of Grice, *Records from Ur and Larsa dated in the Larsa Dynasty*, 1919, OLZ 25, 9—12. Keiser, *Patesis of the Ur Dynasty* (Cf. 623) was reviewed by Mercer JSOR 5, 111—112 and Ungnad, OLZ 25, 67—68; Grice, *Chronology of the Larsa Dynasty* (Cf. 625) was reviewed by Mercer, JSOR, 5, 112 and Ungnad OLZ 25, 14 to 16; Gadd, *Early dynasties* (Cf. 834) was reviewed by Molyneux JSOR 6, 88—89; Mercer, Angl. Theol. Rev. 5, 151—152; Thureau-Dangin, RA 18, 153—154, the latter offering several emendations. Weidner, *Könige von Assyrien* (Cf. 842) was reviewed by Olmstead, AJSL 38, 225—228. Condamin rejected Weidner's scheme, Rech. d. Sc. Rel. 13, 126—128 and announced that a coming book by Kugler will dispose of it effectually. See also Nr. 1115.

## HISTORY

E. G. H. Krealing writing on *The origin and real name of Nimrod* AJSL, 38, 214—220 (1014) showed the connection of the culture of Israel with Arabia. This is contrary to the Amurru-hypothesis which Clay presented anew in his book on the Flood story which will be noticed further among the myths. In his *Histoire de l'Asie*, vol. I, p. 5—10, 20—29, 303—305, R. Grousset placed Babylonian history in its proper background though without the certainty of an expert (1015). In his article on Sumero-Akkadians, ERE 12, 40—44 (1016) Pinches apparently favored a Mongolian origin for the Sumerians. C. J. Gadd wrote *Notes on some Babylonian Rulers*, JRAS 1922, 389—396 (1017). He proposed to read Ur nammu for Ur-engur (p. 389—391); he studied a Sumerian text of Ur-Ningirsu which sheds light on the history of Lagash (p. 391—394), and finally the H dynasty of Babylon (p. 394—396). P. M. Witzel gave a new translation *Der Gudea-Zylinder A*, 1920 (1018). H. O. Lock wrote on *The conquerors of Palestine through forty centuries*, 1920. The fifth chapter p. 35—43 deals with the Assyro-Babylonians. It

is not very strong (1018a). Olmstead wrote on *Shalmaneser III and the Establishment of the Assyrian Power*, JAOS 41, 345—382 giving a map of the North East frontier (1019). Lutz studied the question of *Sanduarri King of Kundi and Sizu* JAOS 42, 201 to 202 (1020). *The First campaign* of Sennacherib by S. Smith (Cf. Nr. 870) was reviewed by Meissner OLZ 25, 402—406 and Thureau-Dangin RA 18, 154—155 who both offered emendations. Deb supposed that a prince of Elam reigned in India during the days of Sennacherib and that India supported Elam against the latter, *India and Elam*, JAOS 42, 194—197 (1021). Clay criticized Scheil's hypothesis in *Gobryas, governor of Babylonia* JAOS 41, 466—467 (1022) showing that there is no proof that Gobryas was governor before Cyrus' days. In one of his *Etudes assyriennes* JA 1922, 1—18 Fossey took up the new text of Nabonidus (Cf. Nr. 128) (1022a). See also Nrs. 971, 972, 974, 1062, 1066. Olmstead announces a *History of Assyria*.

#### BUSINESS DOCUMENTS

E. Chiera edited *Selected Temple Accounts from Telloh, Yokha and Drehem in the Library of Princeton University* pp. 40 and 35 plates, 1922 (1023). He also edited as PBS VIII, 2 *Old Babylonian Contracts* 1922, Sumerian and Akkadian documents from Babylon, Larsa and Isin dealing with marriage, adoption, leases, loans, etc. pp. 115, 110 plates (1024). Langdon edited *A Sumerian tablet from Ellasar* JRAS 1921, 577—582 of importance for the lower course of the Euphrates in the days of Rim-Sin (1052). T. G. Pinches edited *A loan tablet dated in the seventh year of Saracos*, with some remarks on Sin-šar-iškun (1026). Fossey studied the deed of a slave sale in Clay, *Bab. Records* in Library of J. P. Morgan 1913, II Nr. 2 in JA 1922 p. 40—48 (1027). Barton's *Sum. bus. and administ. doc.* (Cf. 154) was severely reviewed by Genouillac, Babyl. VII, 126—127. Dougherty, *Records from Erech* (Cf. 802) was reviewed by Pinches JRAS 1921, 658—661 and Ungnad OLZ 25, 12—14. Grant's *Bab. Doc. of the Classical period* (C. 656) was reviewed by Landsberger OLZ 25, 407—410. Keiser, *Cuneiform bullae of the third millennium* was reviewed by Genouillac, Bab. VII, 125

to 126 and Ungnad OLZ 25, 254—256. Keiser's *Letters and Contracts* (Cf. 437) was reviewed by Ungnad, OLZ 25, 68—69 and Keiser's *Selected Documents of the Ur Dynasty* (Cf. 438) were reviewed by Genouillac Bab. VII, 117—125 (a perfect review) and Ungnad OLZ 25, 8—9. Nies, Ur dynasty tablets (Cf. 650) were reviewed by Schroeder OLZ 25, 257—259 and Condamin, Rech. d. Sc. Rel. 13, 124—129. The latter vindicates Nies' readings against Hommel's in the appendix written by the latter and particularly attacks Hommel's new date for Hammurabi which is like that of Weidner. See also Nrs. 968, 969, 970, 973, 1025, 1026, 1092.

### BOUNDARY STONES

King's Boundary Stones were reviewed at length with legal commentary by E. Cuq, *Les pierres de bornage babylonniennes du British Museum*, Jour. d. Savants, 1921, 20—29; 63—74; 111—118 (1928). Hommel wrote *Zu den babylonischen Grenzsteinsymbolen*, 1920, in Beiträge zur Morgenländischen Altertumskunde. Cf. note by Mercer, JSOR 5, 109 (1929).

### LAWS

Ungnad studied *Fragmente eines altbabylonischen Gesetzkodex in Sumerischer Sprache*, Zeitschr. d. Savigny-Stiftung, 41, 186 to 194 (n. s.) (1930). Scheil wrote *Sur une tablette de Suse portant un fragment du code de Hammurabi* RA 18, 147—149, being § 153 to 156 of the code, and having a very important variant for § 155 (1931). The Assyrian Code is attracting considerable attention. Scheil's translation was reviewed by F. Kocher, Rev. d'hist. et d. Philos. rel. 1922, 72—74; by Condamin, Rech. d. Sc. Rel. 13, 117 to 24, with a good comparison with Jastrow's translation; by Langdon, JRAS 1922, 613—621, who offered many emendations, and by Maynard JSOR 6, 17—20, who compared it with Jastrow's work. Two other translations were given one by Tallqvist, *Old Assyrian Laws*, Finska Vetenskaps-Societatens Forhandlingar, 41 pp. (1932). Rev. by Ungnad OLZ 25, 445—447, another translation by H. Eheloff, *Ein altassyrisches Rechtsbuch übersetzt. Mit einer rechtsgeschichtlichen Einleitung von P. Koschaker*. Mitt. A. d. Vorderasiat. Abteil. d. Staat. Mus. z. Berlin, Heft 1, 1922.

(1033) Reviews by Bezold, L<sup>Z</sup>B 1922 Nr. 15/16 and by Ungnad OLZ 25, 445—447. Koschaker wrote also *Quellenkritische Untersuchungen zu den Rechtsdenkmälern*, Z. d. Savigny-Stiftung 41, 278 to 296 (n. s.) (1035). E. Jacob wrote a short essay on *Die altassyrischen Gesetze und ihr Verhältnis zu den Gesetzen des Pentateuch*, Diss. Breslau, 4 pp. (1036). F. M. Th. Böhl wrote *De vrouw in het oude Babylonie*, Nieuwe Theol. Stud. 1918, 161—168 (1037); F. K. Steinmetzer, *Über den Grundbesitz in Babylonien zur Kassitenzeit*, 1919. (1038) Rev. by Schroeder OLZ 25, 182; M. San Nicolo, *Die Schlussklauseln der altbabylonischen Kauf- und Tauschverträge. Ein Beitrag zur Geschichte des Barkaufes*, Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte, 1922, XVIII, 244 p. (1039) C. H. W. Johns treated of *Usury*, ERE 12, 548—550 (1040) and R. H. Pfeiffer wrote *On Babylonian-Assyrian feudalism* (ilku), AJS<sup>L</sup>, 39, 66—68 (1041). See also on slavery Nr. 1027, 1052.

#### LETTERS

Ungnad wrote *Briefe König Hammurapis*, 1919 (1042) which was reviewed by Poebel, OLZ 25, 279—281 and Ebeling L<sup>Z</sup>B, 1021, Nr. 40, Sp. 762. E. Taubler, *Zur Deutung des El-Amarna-Briefes Knudtzon Nr. 9*, Lehmann-Festschrift 111—114 (1043). A very important review of Lutz, *Early Bab. Let. f. Larsa* (Cf. 456) was written by Ungnad OLZ 25, 5—6. Ungnad also reviewed Clay's *New Babyl. Let. f. Erech* (Cf. 678) OLZ 25, 6—8.

#### CIVILIZATION

A remarkable little book on *La civilisation assyro-babylonienne* was written by G. Contenau (1044). Rev. by Mercer, JSOR 6, 89 to 90 and Condamin, Rech. d. Sc. Rel. 13, 130—131. Meissner's book *Babyl. u. Ass.* (Cf. 885) was reviewed by Mercer JSOR 6, 35—36 and Ungnad DLZ, 43 Nr. 11. *Die Sumerische Tempelstadt* by Schneider (Cf. 886) was rev. by Mercer JSOR 5, 110 and Schwenzner, OLZ 25, 176—182. Sayce located *The lead mines of Early Asia Minor* mentioned in the Cappadocian tablets at Kara Eyuk 10 miles NE of Kaisarieh. JRAS 1921, 54—55 (1045) W. Reimpell wrote *Geschichte der babylonischen und assyrischen Kleidung*, 1921, pp. XII, 82, profusely illustrated. Mercer wrote on *War*, ERE 12,

698—699 (1046). One important feature of Babylonian agriculture will be better known through the study of V. H. W. Dowson, *Dates and Date cultivation of the Iraq*, in 3 parts (1047). The relation of Sumerian and Egyptian culture was taken up by F. Hommel, *Die beiden ältesten babylonischen und ägyptischen Heiligtümer* (1048), noticed by Mercer JSOR 5, 109. The spread of Babylonian influence was studied by E. Assmann, *Babylonische Kolonisation in dem vorgeschichtlichen Spanien*, Lehmann-Haupt-Festschrift, 1—7 (1049). Its abiding influence was taken up by Holzhey, *Assur and Bibel in der Kenntnis der griech. röm. Welt*, 1921 (1050). (Rev. by Weißbach OLZ 25, 410—411 and Philipp, LZB 1921, Nr. 43) as well as by Lehmann-Haupt, *Zum Nachleben der Assyrischen Sprache, Religion und Dynastie*, Klio 17, 206—207 (1051) confirming an article by Jensen, Berliner Sitzber. 1919, p. 1042 ff. (n. s.) B. A. Brooks wrote on the *Babylonian practice of marking slaves*, JAOS 42, 80—90 (1052). Cf. also Nr. 1000.

### METROLOGY

Langdon described *A Mana stone weight of the period of Entemena*, JRAS, 1921, 575 (1053) which weighed 680, 5 grams and showed that it was probably a great mana, while the ordinary mana varied from 477 to 520 grams. Thureau-Dangin in his *Numération et métrologie sumériennes*, RA 18, 123—142 (1054) gave a complete treatment of the subject.

### ART

Unger wrote *Untersuchungen zur altorientalischen Kunst*, in Altorientalische Texte und Untersuchungen 2/3, 121 p. 3 plates (1055) and also *Die Wiederherstellung des Bronzetores von Balawat*, Athen. Mittel. 45, 1920, 108 p., 2 pl. (1056). L. Speleers described *Une figurine de bronze suméro-babylonienne* (1057) and Weber, *Altbabyl. Frauenköpfe*, Berliner Museen, 42, Nr. 7/8, 76—81 (n. s.) (1058). E. Herzfeld studied *Khattische und Khaldische Bronzen*, Lehmann-Festschrift, 145—157 (1059). W. Andrae described *Die Ishtar Tempel in Assur*, MDOG, 1921, Nr. 61, 4—20 (1060) and also wrote on *Assyrische Stelen und Säulen*, OLZ 25, 49—52 (1061). N. Giron described a *Vase quadrilingue au nom d' Arta-*

*xerxes*, RA, 18, 143—145 which was used to carry despatches in the royal mail (1062). In the beautiful *History of Art* by E. Faure, 1921, p. 78—104 a very clear and racy description of Assyro-Babylonian art is given with well-chosen illustrations (1063).

### SEALS

Weber wrote *Altorientalische Siegelbilder*, Alte Orient, 1920, 17 and 18 (1064). Rev. by Müller, OLZ 25, 173—176 and Condamin, Rech. d. Sc. 13, 131—132. K. Speleers described *Un cylindre Neo-Babylonien* of the time of Nebuchadnezzar II (1065). Cf. note by Mercer, JSAR 6, 91. Legrain wrote on *Five royal seal cylinders* Mus. Jour. 1922, 60—78. (1066) The first is a seal of King Bash-Enzu of Ur (circa 2900) who is called the neverfailing husbandman of Ur. In his treatment of a seal of Dagania (of the first dynasty of Babylon) he shows that Adad is still dressed in old Sumero-Akkadian style and concludes that the Amorite conquerors adopted an older and superior civilization their own being of a rather poor quality. One of the seals here given is a Sumerian seal of the Cassite period. Langdon in *A new Cassite seal* JRAS 1921, 573 to 574, 577 describes a seal also in Sumerian, with Egyptian artistic influence (1067).

### MYTHS

Chiera studied in *A new creation story* JAOS 41, 459—460 (1068) and more fully in *A Sumerian Tablet relating to the Fall of Man*, AJSL, 39, 40—51, a text which Lutz had edited but not understood (1069). Ebeling wrote *Das babylonische Weltschöpfungslied umschrieben und übersetzt*, Altorient. Texts und Unters. II, 4, 104 p. (1070) namely the texts edited by himself in KAR. In some of his *Etudes assyriennes* JA 1922, 18—30, C. Fossey gave a new rendering of several passages in *Enuma eliš*, *Gilgamesh* and the *Atrahasis* myth. On p. 23—24 he showed that the name of Gilgamesh's mother was Nin-sunenlil. On p. 27—29 he explained *šut-abni* in Gilgamesh's epic (1071). About an omen text in Pierpont Morgan Library Collection, Clay writing on *The early Amorite King Humbaba*, ET 34, 38—42, taking up again a thesis already defended by him, compares that name to that of Hobab, shows

that the heroes of Babylonian myths were deified *men* and not, as was erroneously said before, gods who became men. No doubt Clay is on solid ground there, but he must, of course, spoil it by an exaggerated place given to Amurru. The little pamphlet published by the British Museum on *The Babylonian story of the Deluge and the Epic of Gilgamish* (Cf. Nr. 893) was sharply reviewed by Ehelolf. OLZ 25, 406—407. Jastrow's and Clay's *Old Bab. Vers. o. t. Gilg. Epic* (Cf. Nr. 897) was rev. by Mercer JSOR 5, 108. Clay reedited an Atrahasis myth in *A Hebrew Deluge Story in Cuneiform*, with a long preface setting forth the Amurru theory (1072) Rev. by Kyle, Biblioth. Sacra 79, 515—517 and by Sayce ET 34, 76—77. Zimmern wrote *Zum Ura-Mythos* ZA 34, 89—90 (1073) on KAR 168, 169 showing how it witnesses to some kind of belief in mechanical inspiration. A. H. Edelkoort wrote on the myth of *Tiamat*, Nieuwe Theol. St. 3, 1920, 249—256, with quotations of *Enuma eliš* (1074) and also *Kritische Opmerkingen over de Mythe van Istard*, N. Theol. Tijdsch. 1922, 142—168, with a translation and commentary of both versions of the Descent into Hades (1075). Hommel, in an article *Zu Semiramis=Ištar*, Klio 17, 286, showed that besides the equation Semiramis=Šammuramat, restated by Lehmann-Haupt (Cf. 862) we have also in Semiramis an element from the mythical personality of Ishtar (1076). See also Nr. 1119.

#### RELIGION

As religious texts proper we already noted Nrs. 983 and 985. Ungnad's *Religion d. Bab. u. Ass.* (Cf. 902) was rev. by Schroeder, OLZ 25, 447—448. Jeremias wrote an excellent outline of Bab. Religion in *Allgemeine Religionsgeschichte*, 1918, p. 19—58 with a good bibliography (1077). Edelkoort wrote on *Monotheisme in Assyrie* in N. Th. Tijd. 1921, 36—45, treating MAR 25 (which Ebeling has studied in his *Quellen I*, 11—12) compared with texts of a similar character (1078). A thorough treatment of the Theology of the *Word* was contributed by Langdon to ERE 12, 749 to 752 (1079). It shows its influence on Greek philosophy and calls attentions to some similarity in Hebrew theology. C. Fichter-Jeremias studied *Der Schicksalsglaube bei den Babylonier*n, MVAG, 1922, 2, with a good treatment of fate among gods and men.

(1080). Mercer's *Rel. a. moral ideas in Bab. a. Ass.* (Cf. Nr. 518) was rev. by Herrmann OLZ 25, 59, Mercer wrote on *Late Babylonian Morals* JSOR, 5, 84—95 (1081). A general survey, coming down to modern times was written by J. T. Parfit, *Religion in Mesopotamia*, Jour. o. t. Trans. o. t. Victoria Institut., 1921, 177—184 (1082).

In ZA 33, 123—147 Schroeder studied *Ein neuer Götterlisten-typus*, i. e. KAV 46, 47, 62, 63, 65 (1083). Luckenbill wrote on the pronunciation of Zababa and Ninib (as Urta) in *Assyriological notes* AJSL 39, 60—63 (1084). Ungnad defended the reading Zababa against Luckenbill in *Die Aussprache von Za-mal-mal* OLZ 25, 202 to 203 (1085). Langdon studied in *Assyriological Notes* JSOR 5, 100—110, *The derivation of the name of the Earth God En-lil, Mullil, and the origin of Aeolus of the Cave of the Winds* (1086). Mercer wrote on *War Gods* ERE 12, 699—701 (1087) and on *Water, Water-Gods*, ERE 12, 708—710 (1088). Pinches described *Tammuz*, ERE 12, 187—191 (1089). Plessis' *Etude s. l. text. conc. Istar-Astarté* (Cf. Nr. 907) was rev. by Thureau-Dangin, RA 18, 199 and Condamin, Rech. d. Sc. Rel. 13, 132—133. W. F. Albright wrote on *The name and nature of the Sumerian God Uttu* JAOS 42, 197—200 including a revised translation of part of Text 23 in Nies and Keiser's *Hist. Rel. a. Econ. Texts* (1090). This same text was entirely retranslated by Langdon, *A hymn to Eridu* JSOR 5, 63 to 69 (1091), and by Witzel in an appendix to his book on *Gudea Cyl. A* (Cf. Nr. 1018). A. de la Fuye studied *Les US-KU dans les textes archaiques de Lagash*, RA 18, 101—122 (1092) giving important lexicographical data, a discussion on temple officials, and translations of several Sumerian business documents.

Langdon described Babylonian *Worship* mostly from the point of view of sacred gestures, ERE 12, 757—758 (1093). Mercer wrote on *Divine Service in Early Lagash* JAOS, 42, 91—104 (1094). Thureau-Dangin's book on *Rit. accad.* (Cf. 926) formed the subject of an article by Loisy, *Rituels accadiens*, Rech. d'Hist. e. d. Lit. rel. 8, 145—168 (1095). Meek compared *Canticles and the Tammuz Cult*, AJSL 39, 1—14 (1096). Maynard translated *A penitential litany from Ashur* JSOR, 6, 60—62 (1097). Langdon defended his

view on *The incantation E. NU-ŠUB*, ISOR 5, 81—83 (1098) in answer to Jastrow's article in AJSL, 37, 51—61 (Cf. 581). He studied also *The liturgical series <sup>a</sup> barbar-e-ta*, JSOR, 5, 102—104 (1099) and *The meaning of Bar-u after the titles of liturgies*, JSOR, 5, 104—105 (1100). In *The Assyrian Catalogue of Liturgical texts, a restoration of the tablet*, in RA 68, 157—159, Langdon reedited 4 R. 53 (K 2529) now joined to K. 3276 (1101). He also translated KAR 158 in his paper on *Babylonian and Hebrew Musical Terms*, JRAS, 1921, 169—191 (1102). Zimmern criticized his arrangement of columns there in *Zum Liederkatalog aus Assur*, ZA 34, 90—91 (1103). Landersdorfer wrote *Eine Sumerische Parallele zu Psalm 2* in Biblische Zeitschrift, 16, 1922, 34—44, being a translation with notes on SKL 199 (1104) on the basis of Zimmern's article *König Lipit-Ishtars Vergötterung, ein Altsumerisches Lied*, Leipzig, Phil. hist. kl. 68, V, 1916. Much discussion was aroused by KAR 96 (=Reissner 6) already studied by Ebeling, *Quellen*, II, 50 ff. Bohl wrote on it as *Mimus en drama op het Babylonische Nieuwojaarsfeest*, Stemmen des Tijds, 10, 1920—1921, 42—55 (n. s.) (1105). Zimmern, *Zum babylonischen Neujahrsfest* (ZA 34, 87—89, 1106), reviewed by Sayce JRAS, 1921, 440—442, where the veteran assyriologist calls attention to a similar text edited by Pinches in PSBA, 1908. The same subject was discussed with a very level head by Loisy, *La passion de Marduk* Rev. d'hist. e. d. Litt. relig. 8, 289—302 where Zimmern's comparison with the passion of Christ was shown to be unfounded (1107). Another article was written by G. R. S. Mead on the same subject in The Quest, XIII, 1922, 166—190 (n. s. 1108). Zimmern wrote on *Babylonische Vorstufen der vorderasiatischen Mysterienreligionen*, ZDMG, 76, 36—54 (1109). In his review of Dougherty's Records from Erech (Cf. 802), OLZ, 25, 12—13 Ungnad translated Nr. 154 which shows how a widow in time of famine dedicated her two sons to Belit of Uruk by marking them with a little star (1110). In JA. 1922, 32—34 Fossey wrote a note on Maklu 8, 62, 84 (1111) and on p. 38—39 a note on *hittite ou mitanni dans les incantations assyriennes* (1112). L. Dennefeld studied *Die babylonische Wahrsagekunst*, 1919 (1113). Rev. by Condamin, Rech. d. Sc. Rel. 13, 135—136. Thureau-Dangin published *Rituel et Amulettes contre Labartu* RA 18, 161—198 a com-

plete discussion with several new texts (1914). See also Nrs. 983, 990 and 1029, 1073.

### ASTRONOMY

E. Mahler wrote *Zur Astronomie und Chronologie der Babylonier* ZA 34, 54—78 (1915) dealing with Bezold and Weidner's work. Weidner gave us *Studien zur babylonischen Himmelskunde* RSO, 9, 287—300 (1916). H. Osthoff took up *Die Farbenangaben in den altbabylonischen Sternverzeichnissen und die Farbe des Sirius*, Die Himmelwelt, 1920, 78—87 (1917). Viroolleaud in *Les origines de l'astrologie Babyl.* 7, 1922, 99—104 (1918) showed the growth of the idea of determinism from the correspondence between heaven and earth making "history a servant of divination". See also Nr. 985.

### *Babel and Bible*

Albright studied *The location of the Garden of Eden* AJSL 39, 15—31 (1919), and Hommel *Zu Genesis 14 und insbesondere zu Ariokh von Ellasar*, Bibl. Zeits. 15, 1920, 213—218 (1920). Some comparisons with Bab. liturgies were made by J. P. Peters, *The Psalms as Liturgies*, 1922 (1921). F. Stummer wrote *Sumerisch-akkadische Parallelen, zum Aufbau alttestamentlicher Psalmen*, Stud. z. Gesch. u. Kultur d. Altert. XI, 1/2 (1922). L. A. Waddell wrote "Shinar of the O. T. discovered to be the Ancient Sumerian name of Babylon and disclosing the Historical Origin and purpose of the 'Tower of Babel'", Asiatic Review, 1922, 334—342. There was an answer by S. Smith and C. J. Gadd, As. Rev. 1922, 486—487 (1923). We also saw a notice of a pamphlet by Waddell *Historical Origin and Economic purpose of the Tower of Babel and the name "Shinar" in Babylonia*. All that of course is twaddle. H. Gressmann wrote *Die Sage von der Taufe Jesu und die vorderorientalische Taubengöttin*, Arch. f. Religwiss. 20, 1—40, 323—359 (1924). Mercer's two articles in the *Anglican Theological Review*, IV, 314—325 (1924a) and V, 96—107 (1924b), namely, "New Evidence on the Origin of Israel's Laws", and "Merneptah's Israel and the Exodus" are notable in the use made of Assyrian material. For comparative data on Hebrew lexicography cf. Nrs. 991,

995, 1001 and 1102. For Biblical comparisons cf. Nrs. 956, 1006, 1014, 1018, 1036, 1079, 1096, 1104—1108.

*Babel and Hellas*

Wirth's *Homer and Babylon* (cf. Nr. 951) was reviewed by Condamin Rech. d. Sc. Rel. 13, 135 and Geyer LZB 1922, Nr. 6. See also Nr. 1050.

DRUCKFEHLERBERICHTIGUNG ZU DEM AUFSATZE:  
DAS HETHITISCHE KÖNIGSPAAR TLABARNAŠ UND  
TAVANNANNAŠ (JSOR, VOL. VI S. 63–73)

Von FRIEDRICH HROZNÝ, Prag

S. 63, Z. 6, lies Chatti; Z. 19, 1 c. Sp. 317; Z. 29, (ib. Sp. 315),  
S. 64, Z. 3, den Hauptvorwurf; Z. 24, Hethiter.

S. 65, Z. 22, sicher einreihbar; Z. 23, 1580 (?).

S. 65, Z. 27, Tlabarnaš; Z. 28, erscheinen.

Z. 66, Z. 3, Tabarnaš; Z. 7, -kán; Z. 9, <sup>m</sup>Hattušiliš; Z. 10, hinaus  
NICHT; Z. 13, HKT S. 94ff.; Z. 14, Obv. I, 1—4; Z. 18, [ka(?)-r]u(?)-ú  
<sup>m</sup>La·ba·ar·na·áš LUGAL; Z. 19, [MÂRÊ (?) P]<sup>L</sup>. ŠÚ; Z. 20, [AHH]É  
(?) PL. ŠÚ AMÈLÜTI. PL. ga-e-na·áš·še-eš-šá AMÈLÜTI. PL; Z. 22, ZAB  
PL. ŠÚ ta·ru·up·pa·an-[t]/d)e-eš; Z. 24, (...?); Z. 31, (EGIR. ŠÚ-ma).

S. 67, Z. 16, <sup>SAL</sup>Tavananaš; Z. 22, <sup>m</sup>Mur-ši-il-lì; Z. 26 u. 30,  
Kadduši . . .; Z. 27, <sup>m</sup>Muršiliš; Z. 31, Muršiliš; Z. 32, IV, 4.

S. 68, Z. 11, Zeile; Z. 12, šâbê <sup>PL</sup>; ū; Z. 17, pa-r[a (?)-a(?)] . . .;  
Z. 22, hätte, den; Z. 25f. und 29, la·ba·ar·na·áš; Z. 29, [t]a(?)-ba-  
ar-na.

S. 69, Z. 7, IV, 65.

S. 69, Z. 10f., <sup>SAL</sup>Ha-áš-ta-ia-ar; Z. 15, noch ||| sichtbar zu sein.  
Meine Abschrift dieser Stelle wurde im Jahre 1919 angefertigt;  
die Ausgabe dieser Inschrift vom Jahre 1922 (KUB I. 42, 6u) gibt  
hier bloß ||||.

S. 69, Z. 16, MDOG; Z. 18, SH; Z. 20, na-an-za-kán; -ma; Z. 21,  
da-a-áš; Z. 22 u. 24, akhod.; Z. 23, nu; Z. 28, li-ku-ul; Z. 33, ŠA(G);  
Z. 36, -mu.

S. 70, Z. 1, 56f.; Z. 3, MÂR. ŠÚ; Z. 4, [me(?)-mi(?)-i]š-ki-u-an;  
Z. 14, Bo. 2539, Rev. (?) I, 14; Z. 22, pa-ab-ja-áš-du(?)-ma; Z. 24,  
maz-dazdûm; Z. 26, KÛR-e-še-me-it; Z. 27, e-id; Z. 28, Gen. Sg.;  
Z. 29, at-ta-ait-ta-áš; Z. 30, der ibid. Rev.; Z. 31, va-a-dàr-ra; Z. 34,  
Nun; Z. 35, TUR. TUR (?) oder Rasur ?). KUB, I, 37, 31 bietet  
jetzt TUR-mi.

S. 70, Z. 36, akkad. *mâra<sup>mam</sup>* la-ba-ar-na; heth . . . ; Z. 40,  
Hattušiliš.

S. 71, Z. 5, <sup>SAL</sup>Ta-va-na-an-na <sup>SAL</sup>Āš-mu-ni-kal; Z. 8, Tabarnaš;  
Z. 9f. DEM GROSSKÖNIG (?)]; Z. 15, Arnuantaš; Z. 33, vielleicht  
eher; Z. 36, Arnuanta's, E. Winckler; Z. 37, <sup>NC</sup>ל; Z. 39, <sup>SAL</sup>Āš-mu-  
ilu NIN·GAL.

S. 72, Z. 4, l. c. Sp. 316; Z. 14, <sup>ILU</sup>ŠAMŠÍši; l. c. Sp. 317; Z. 17,  
ILĀNI<sup>PL</sup>; ŠAMŠÍši; Z. 18, <sup>m</sup>NIR. GÁL; Z. 27, protochattisch-  
hethitischen; Z. 33, <sup>ALU</sup>Ha-at-tu-uš.

S. 73, Z. 2, ILĀNI<sup>PL</sup>; Z. 4, <sup>IS</sup>ŠU.A; Z. 9; nun labarnaš; Z. 13,  
tabarna.

Diese vielen Druckfehler sind durch den Umstand verursacht  
worden, dass ich irrtümlicherweise von diesem Aufsatz keine  
Korrektur erhalten habe.

## THE SUMERIAN CONCEPTION OF *GIŠ-XAR*—A CORRECTION

By W. F. ALBRIGHT, Jerusalem

Typographical errors are the *bête noire* of the conscientious scholar, since they are often ominous in their consequences. Thus the final paragraph of my paper, "The Supposed Babylonian Derivation of the Logos", JBL 1920, 143—151, is rendered virtually unintelligible by the corruption of *giš-xar*, i. e., *giš-har* or *giš-ğar*, into *giš-zar*, which is nonsense. In his valuable bibliographic survey of Assyrian research (*Journal*, VI, p. 84) Maynard has naturally called attention to so vulnerable a point, observing that the paper "rejects Langdon's theory but brings in another on a kind of double called *giš-zar*." The "theory" vanishes, however, with the correction of this enigmatic word to *giš-xar*, since every Assyriologist knows, or will learn if he examines the passages where *giš-xar*, *giš-xar-xar*, or *uṣurtu*, *uṣurāti* occur, that my explanation of the latter as "prefigured outline, destined plan", whence "prototype" and "destiny", is quite correct.

## REVIEWS

*Old Babylonian Contracts.* By Edward Chiera. University Museum, 1922. Pp. 117—225, pls. CLXI.

Volume VIII, part 2, of the Publications of the Babylonian Section of the University Museum at Philadelphia completes the publication of the legal documents from Nippur which belong to the dynasties of Babylon, Larsa and Sin. These documents belong to what is known as Babylonian contract literature. The language is Sumerian. In addition to the legal documents of the dynasties, already mentioned, the author has included in this volume one purchase document of the Ur Dynasty and six contracts of the Cassite period.

Some of the texts herein published are of unusual interest. Number 173 (Ni. 7178) is a legal decision concerning murder, which might be called the oldest record in existence of a penal judgment. Number 160 (CBS 14162) contains the name of a hitherto unknown Cassite ruler, namely <sup>d</sup>Enlil-á-mág. Numbers 130 (Ni. 7024) and 107 (Ni. 7195) contain two new date formulae of the Isin Dynasty, namely, *mu <sup>d</sup>ir-ra-i-mi-ti ki-šur-ra ba-gul* and *mu <sup>d</sup>en-lil-ba-ni [bad?]* *mu-gur-<sup>d</sup>en-ki-ra [mu-djú]*. Number 120 (Ni. 7405) contains a date formula for the 29th year of Hammurabi, thus showing that that king held sway in Nippur two years longer than was formerly supposed.

After a transliteration, translation and discussion of several of the more important of the tablets, Dr. Chiera, furnishes a list of personal names from the Nippur texts as well as a list of personal names in the appendix of this work. After that comes a description of the documents here presented, with a concordance of texts. The autographing has been exceedingly well done, and scholars are much indebted to Chiera for his fine piece of work.

SAMUEL A. B. MERCER

*Viticulture and Brewing in the Ancient Orient.* By H. F. Lutz, Leipzig, Hinrichs'sche Buchhandlung, 1922. Pp. 166, \$ 1.10.

This is a highly interesting and detailed study of wine and beer in the Ancient Orient and of the way in which they were made. In chapter one, it is shown that the vine is a prehistoric plant. In Egypt, in the pre-dynastic period, vineyards were common; in Palestine, long before the Hebrews arrived, the country was rich in vineyards; but Babylonian soil and climate were not such as to make an extensive culture of the vine possible. Chapter two deals with the making of wine, and excellent illustrations of reproduction of the work in Egypt, while full accounts are given for other countries. Chapter three is devoted to a study of beer in the Ancient Orient; and chapter four discusses wine and beer in the daily life and religion of these ancient peoples. Wine and beer were used in the light of a harmless pleasure, to gladden the heart, and intoxication was never considered a moral offence. Both wine and beer played a considerable rôle in ancient religion, both being used in libations, and in ancient Sumer the vinegoddess, <sup>a</sup>Geštin, was very popular. However, with the passage of time, as we learn from the Book of Proverbs and Islam, intoxication became a grave moral sin among oriental peoples.

Lutz has published an interesting study. It is, however, strange that in his quotation of the Pyramid Texts, he does not seem to have used Sethe's edition. He quotes from the old and antiquated Maspero text. This makes verification of his texts very complicated. One wonders whether he went further than to copy references from Brugsch without reference to the text and context. I have not noticed many misprints, but "Rescription" for "Description" (p. 6, n. 6) and ≠ for ≠ (p. 15) demand attention. The author's translation of Gudea Cyl. A 28<sup>10-11</sup> is questionable. It possibly should read: "The ne-sag (place of offering) was a wine-mountain." But these are small matters in comparison with the general excellency and reliability of this study.

SAMUEL A. B. MERCER

*A Contribution to the Study of the Moral Practices of Certain Social Groups in Ancient Mesopotamia.* By Beatrice A. Brooks. Leipzig, Drugulin, 1921. Pp. 90.

This is a dissertation presented to the Faculty of Bryn Mawr College in partial fulfilment of the requirements for the degree of Doctor of Philosophy. It is written in the regular thesis fashion with vita of the author and a list of abbreviations. The authoress does not claim to have presented an exhaustive treatment of the subject of moral practices in Ancient Mesopotamia, but yet it is strange that without any explanation of it, she seems to have omitted the evidence of religious and poetical material. Having for many years made a study of the morals of the people of Mesopotamia, I have been always alive to the importance of the evidence to be derived from poetical literature, but I have never yet felt sufficient confidence in the date of the origin of such literature to use it in any fundamental way in the chronological discussion of Mesopotamian morals. I had hoped that Dr. Brooks had done that. However, she has presented us with a very interesting study. There is very little to be criticized in the thesis, except that her results have not been presented as systematically as one would desire. In fact, she does not seem to have arrived at anything very definite at all. On page 32 Mrs. Brooks has misrepresented the facts when she assumes that in my article on "Sumerian Morals" I used the Hammurabi Code as a source. The fact is that I used only the older elements in that Code (see JSOR I, 49). Again on page 82 she says that the *sabe* were the lowest class of society, and were men from whom labourers for the public works were recruited. This is not an accurate statement, as reference to the *sabe* of the Tell el-Amarna letters will show. There it is clear that the *sabe* were people of various classes of society, who offered their services, or were called upon to do so, in time of peril.

It is to be hoped that Mrs. Brooks may continue her work in Cuneiform so well begun.

SAMUEL A. B. MERCER

*Selected Temple Accounts from Telloh, Yokha and Drehem.* By Edward Chiera. Princeton, Princeton University Press, 1922. Pp. 4, pls. 36, 75 net.

Another considerable collection of cuneiform tablets has been located in America, namely, in the Library of Princeton University. The bulk of these tablets were presented by the late Professor Brünnnow, and came originally from Telloh, Yokha, and Drehem, representing the period of the Ur Dynasty. In the collection there is also a number of unopened case tablets from Umma, which are perfectly preserved and covered with splendid seal impressions, and likewise a group of about sixty seal cylinders. Of this fine collection Dr. Chiera has been preparing a catalogue, which will soon be published. Meanwhile, in the work before us he has gathered all of the largest Telloh tablets and some of the best Yokha texts. He purposed also to publish other volumes until all the texts of any importance shall have been published.

The texts before us are temple documents, many of which are specimens of old Babylonian ledgers, and others are receipts and small accounts. Dr. Chiera has translated (with transliteration) the first and last column of eight of these tablets, and has supplied us with full annotations, grammatical and exegetical. None of the texts are of unusual importance, but they furnish us with a considerable list of personal names, which Chiera has carefully collected. After a description of the tablets, Dr. Chiera presents us with autographs of thirty-six of these tablets. The Autographing has been well done, and the work is a considerable contribution to our wealth of cuneiform contract literature. We await the future volumes with keen interest.

SAMUEL A. B. MERCER

*Assyrian Grammar with Chrestomathy and Glossary.* By Samuel A. B. Mercer. London, Luzac & Co., 1922. Pp. VIII + 122.

The Assyrian Grammar of Samuel A. B. Mercer comes to meet a long felt need. As Prof. Mercer points out, Assyrian is a difficult language and compilers of Assyrian Grammars have not done

much to make it attractive to the student. Delitzsch's *Assyrische Lesestücke*, no doubt a very valuable book, is not well adapted for the use of beginners.

Its chief source of difficulty is offered by the etymological glossary at the end of the book. An intelligent use of it presupposes a good acquaintance with other semitic languages and this most beginners do not possess. This objectionable feature of the glossary could have been corrected by the use of a large number of cross references, but of these we find very few. Moreover, the sign list is both defective and incomplete. Some special forms of well known signs are not listed where they should rightly be, but only as variants and are thrown together with the "regular" sign. How is the student going to discover them, except by going through the whole list? Some of the ideograms either are not listed in their proper place or are altogether omitted. I could never understand why these defects have not been corrected in later editions, but the fact remains that the teacher, if he wants to avoid a useless waste of time on the part of the students, must elucidate in advance such words or passages which are likely to prove stumbling blocks.

In Mercer's book we have a means of guiding the student through the first steps in Assyrian until he has acquired sufficient knowledge to be able to use the more difficult works. For this reason I believe that the name "Assyrian Grammar" is somewhat misleading. We find there only an outline of the grammar, most of the place being taken by the exercises. It is really a "Primer", and the student in his first year should cover considerably more ground than that embraced by the book. It goes without saying that Mercer's work will not take the place of the larger grammars and that it is simply intended to be an introduction to them.

The weak point of the book will be found in the glossary, which is inadequate. How is the student going to translate the expression *zikir shumshu*, when both words are translated "name"?

But these are minor faults. We must be thankful to Prof. Mercer for having given us a book which will contribute towards making Assyrian more popular among the students.

EDWARD CHIERA

*Das sumerisch-assyrische Vocabular Ass. 523.* Von P. Bertrand (Franz) Zimolong. Leipzig, Drugulin, 1922. Pp. 66.

In this *Inaugural-Dissertation* presented to the Philosophical Faculty of the University of Breslau, Dr. Zimolong has given in transliteration with full commentary the important Sumero-Assyrian vocabulary, Ass. 523, which is the second tablet of the series *ea-A-nâku*, of which Clay's vocabulary published in 1915 is the first part. A splendid photograph of the tablet is included in the book, as well as an excellent register. No student of Cuneiform should be without this fine thesis, for the commentary is full of useful material, and stimulating suggestions. It is curious that the author does not seem to know of the Chicago Syllabar published by Luckenbill. Nevertheless, there is hardly a page without some valuable comment.

SAMUEL A. B. MERCER

*Le Mobilier de l'Asie antérieure ancienne.* Par Louis Speleers. Wetteren, Jules de Meester & Fils, 1921. Pp. 33, pls. XI.

This extract from the *Annales de la Société royale d'archéologie de Bruxelles*, t. XXX, 1921, pp. 149—179, gives further evidence of the care and scholarship with which Mr. Speleers is so indefatigably carrying on his fine work in Oriental archaeology. In this brochure, the author's aim has been to study an example of each of the minor arts of the ancient Orient. His work is both philological and also archaeological, and brings together, in a systematic manner practically all that is known about ancient Oriental furniture. The study is of first importance as a work of reference.

SAMUEL A. B. MERCER

*A History of Arabia.* By D. G. Hogarth. Oxford, University Press, 1922. Pp. 139, 1 map, £ 2.50.

A very interesting book by an author who apparently has no prejudices and no pet theories. The chapter on the *Times of ignorance* is excellent. Everything is said so simply that one wonders why it has never before been said by others, in this clear and well balanced way. The treatment of Judaism and

Christianity in Arabia is just as good. The author takes up then the institution of Islam (perhaps a chapter less good than the others), the political activity of the prophet, the Caliphate, the Alid Legitimist opposition, the Abbasids, the Sherifates, and tells of the Turkish domination and its disappearance, which has left Arabia a political riddle and a country divided under as many rulers as in the 18th century. There is a very complete index (seven pages) a good map of Arabia, but no bibliography.

JOHN A. MAYNARD

*Thoth the Hermes of Egypt.* By Patrick Boylan. London, Oxford, University Press, 1922. Pp. 215. £ 3.50.

As the title-page reads, this is a study of some aspects of theological thought in ancient Egypt. Professor Boylan has here presented us with a really first-class piece of work. The god Thoth is studied in great detail, first of all in his name of Thoth, then as he appears in the legends of Osiris and Horus and among the Enneads of Heliopolis and in connection with Re and then as a luna deity. His symbols come in for a fine treatment, as well as his functions and attributes. Finally, his chief temples and shrines are enumerated, and three appendices give a list of proper names in which the name of Thoth appears, a list of his epithets, and some divine associates of Thoth. The whole work ends with additional notes on important points in the text.

It would take much more space than we have at our disposal to catalogue the interesting points in the theology of Egypt which the author has discussed. But it should be said, that his findings rest on the most reliable handling of the original texts. In every case the author has gone to the hieroglyphic text itself and quotes it. The name Thoth he finds to be a *nisbe*-form. One of the most important sections of this book is the chapter wherein Thoth is treated as a lunar deity, and where the author shows that Thoth was not only the moon-god himself, but also the protector of the moon. Another fascinating chapter deals with Thoth's symbols, the most familiar of which are the ibis and the ape.

Professor Boylan has placed all students of Egyptiology in his debt and has made an excellent collection of a great deal of the material which bears on the god Thoth. The Pyramid Texts, however, do not seem to have been used as frequently as they might have been. Many misprints show rather careless proof-reading, e. g., p. 78, l. 12; p. 82, l. 19; p. 133, l. 2; p. 136, l. 11; etc. Particular attention should be called to the mass of philological material in this fine book.

SAMUEL A. B. MERCER

*L'Expédition scientifique et artistique de Mésopotamie et de Médie 1851—1855.* Par Maurice Pillet. Paris, Librairie ancienne Honoré Champion, 1922. Pp. VIII + 276, pls. XIV.

This is an important work of five parts. In the first part the author gives in full an account of the organization of the great expedition, headed by Fresnel, and the details of the trip from Paris to Bagdad, together with an account of the Sultan's firman. Part two begins the account of actual digging and discovery of inscriptions. The work done by Fresnel and Oppert is given in detail. In the third part, comes an account of the transportation of "finds" to Bagdad and their loss in the Chatt-el-Arab, and finally the death of Fresnel. The fourth part has to do with the details of Fresnel's relations with the French government and the English explorers, and at the end the author relates Oppert's experiences at Paris, and describes the publications of the expedition. Part five is occupied with decrees and financial tables.

Pillet has given a full and detailed account of one of the greatest expeditions ever sent to Mesopotamia. It is a model of what such a work should always be.

SAMUEL A. B. MERCER

*Le Livre des Splendeurs.* Par Alex Moberg. Lund, C. W. K. Gleerup, 1922. Pp. C. 257.

This is volume four of the *Skrifter utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund*, and is a publication of the text of the Grammar of Gregory Barhebraeus. The Syriac text

is edited on the basis of many manuscripts. The work was begun in 1907 and brought to a conclusion in June 1922. Dr. Moberg gives a full account of the manuscripts used in his introduction, as well as an account of his restoration of the text, and of the critical apparatus employed therein. Then follows an index of the more important Syriac words treated in the Grammar, and a grammatical index in French. The grammar itself occupies 256 large pages, and is beautifully printed. No student of the Syriac language, who aims at a really first-hand knowledge of the structure of the grammar, can be without this book. The author is to be congratulated upon the completion of this important work.

SAMUEL A. B. MERCER

*Boghazkōi-Studien*. Von Friedrich Hrozny. Hft. 2–3, 1918–1920, Leipzig, Hinrichs'sche Buchhandlung. Pp. 245–256.

These two parts of the *Boghazkōi-Studien*, herausgegeben von Otto Weber, in Berlin, follow Hrozny's important work, *Die Sprache der Hethiter*, published in two parts in 1916 and 1917. The two former parts deal with the problem of the Hittite language, and will form the basis of an article to appear soon in this *Journal*. Meanwhile this review calls attention to Hrozny's work in the second two parts. The first of these two parts, called *Boghazkōi-Studien II*, after a preface, in which the Indo-Germanic character of Hittite is emphasized, is made up of a detailed transliteration and translation of ten large inscriptions from Boghazkōi. The first is a report on a temple of Tešup, the second is an Omina-text, and the third has to do with religious ceremonies. If the renderings of these inscriptions are reliable, they give us some interesting glimpses into the religious life of the ancient Hittites. The Hittites had many gods, Hepe, Lelwaniš, Mezzulaš, Telibinuš, Inar, etc., the chief of whom were Tarlu and Tešup. Like the Egyptian king, the Hittite monarch was called a sun-god. The Hittite had their feasts and religious ceremonies, the most important of which was the daily sacrifice. Oxen, sheep, beer and meal were the chief *res sacrifici*, and priests were the officiants

(EN SIGIŠŠE), who also furnished oracles (IR. TUM) and were called oracle-priests (AMÊL HAL). There were also priestesses (SALŠÚ-GI) and temples were supplied with statues of men and women.

Heft 3 contains a discussion of the people and language of the old Chatti-country, where Hrozný thinks two peoples united, an indigenous and an Indo-European, and a new arrangement of the list of Hittite kings. This will be discussed in full in an article to appear in a later number of this *Journal*. No student of Hittite or of Oriental civilization can be without these splendid pieces of work.

SAMUEL A. B. MERCER

*Tarkondemos*. By C. Autran. Paris, Paul Geuthner, 1922. Pp. 96.

This forms the first fascicule of detailed linguistic and historical study of the famous Boss of Tarkondemos. The introduction is devoted to a general consideration of the problem, and the first part of the whole work, namely this volume, is concerned with a study of the god Tark and the hieroglyphic sign of his name. The greatest detail is to be found in this book on the phonology of the name Tarku-Tarkon, a most elaborate investigation being instituted, the result being that the name should be rendered *Targ<sup>w</sup>u*. The last part of this fascicule treats of the diffusion of the name in Egypt, and in other places, a study to be continued in the next fascicule. An estimation of the whole work cannot be made until it is finished. But the present number is well worth scholars' most careful consideration.

SAMUEL A. B. MERCER

*Deux Figurines Syro-Hittites*. Par Louis Speleers. Paris, Paul Geuthner, 1922. Pp. 134—140.

From *Syria*, 1922, comes this interesting article. The two figures described are from the collection of Dr. Jousset de Bellesme, and were found at Homs. They are an excellent example of Syro-Hittite art, and the description of them contained in this extract will be most welcome to students of Oriental art. There

are two excellent plates, the second of which should be numbered XXVIII. In comparing one of the figures with Syro-Hittite statuary, it is clear that it is that of a war-god. But the war-god cannot be identified.

SAMUEL A. B. MERCER

*Les Hébreux en Egypte.* Par Alexis Mallon. Roma, Pontificio Instituto Biblico, 1921. Pp. 213.

This study by the professor of Egyptology in the Pontifical Biblical Institute in Rome, forms the third volume of *Orientalia*, and gathers together in convenient form all that we know, from an Egyptian point of view, of the sojourn of the Hebrews in Egypt. He seems to have got his inspiration from Gardiner's fine article in the *JEA* and from Weill's work *La fin du Moyen Empire égyptien*. After a brief introduction Father Mallon gives in great detail what is known of Egypt and Palestine previous to the crossing of the Jordan by the Hebrews. Then he treats of the penetration and establishment of Asiatics in Egypt, and of the period of the Hyksos. Then follows an account of Joseph and of the land of Goshen. This leads up to a study of the period of Hebrew oppression in Egypt, of the ten plagues and of the exodus. A series of valuable appendices is added, together with a series of useful indices. Professor Mallon has treated his subject from a conservative point of view, and withal with a fine thoroughness. He speaks of "ten" plagues of the Sinaitic route of the Hebrews, just as if no serious problems were involved. He rightly, I think, identified Rameses II as the pharaoh of the oppression and Merneptah as the pharaoh of the exodus, but he does not to my mind satisfactorily explain the reference to Israel in the stela of Victory, (cf. my article "Merneptah's Israel and the Exodus", in the *Anglican Theological Review*, Vol. V, No. 2, pp. 96—108), but he does realize the difficulty. This monograph will be found to be of great use, for it brings together in one place, most of the material pertinent to the subject. It is well illustrated with pictures of modern as well as ancient material.

SAMUEL A. B. MERCER

*The Septuagint and Jewish Worship.* By H. St. John Thackeray. London, Oxford Univ. Press, American Branch, New York City, 1921. Pp. 143. \$ 2.00.

This is a study in origins, and contains in expanded form, with the addition of appendices, the three Schweich Lectures for 1920. These lectures are a combination of new and old, as the author himself says. The nucleus of I and II appeared before in the *Journal of Theological Studies*. But lecture three is new. In lecture I, a study is made of the translators of the prophetic books of the Old Testament, which he believes were the work of different persons, and in his second lecture the author has tried to show that the use of the Old Testament in Jewish worship is an important factor in the interpretation of select passages. In his third lecture he makes a study of the Book of Baruch, the whole structure and framework of which seem to have been governed by liturgical considerations. The whole work is followed by a series of useful appendices. Many brilliant emendations of the text make the book very valuable to the exegete as well as to the student of Old Testament religion.

SAMUEL A. B. MERCER

*The Hebrew Scriptures in the Making.* By Max L. Margolis. Philadelphia, Jewish Publication Society, 1922. Pp. 131.

Dr. Margolis gives herein an interesting and informing account of the origin and growth of Hebrew scriptures. At many points, he makes use of unusual Talmudic material, which gives the book an aspect of unusualness. A good chronological table and index make the little volume very useful.

SAMUEL A. B. MERCER

*Human Nature in the Bible.* By William L. Phelps. New York, Chas. Scribner's Sons, 1922. Pp. 333. \$ 2.00.

This is really an unusually remarkable book. The famous professor of English at Yale has humanized Biblical characters and made them live. He uses the Authorized Version, of which he

says all other versions are inferior, and, with a lightness of touch and keenness of psychological insight, so represents characters and scenes that they seem to speak to us. He does not write for the specialist, to whom his derivations, such as, Abram "father of height", and Moses, "Drawer out", would seem ridiculous, but there is not a page in this book which does not freshen and vivify some Biblical character or scene, for my part, I read the book through at two sittings, so fascinating and interesting it is. The titles of the chapters, "The Creation and the Flood", "Moses and the Ten Commandments", etc. do not give the slightest inkling of the mass of splendid material to be found in this incomparable book. The book ought to be read from cover to cover by every student of the Bible.

SAMUEL A. B. MERCER

*Old Morocco and the Forbidden Atlas.* By C. E. Andrews. New York, George H. Doran Company. Pp. 295. \$ 3.00 net.

Mr. Andrews has made his readers thrill and long to take a trip to Old Morocco. With colour, beauty and charm the author conducts us over a pass of the Atlas Mountains, traversing a region of Africa little known to Europeans and Americans. After a beautiful preface, the author describes the Oasis City, Marrakesh, with all its wonder and enchantment, and then follows his description of Atlas scenery, interspersed with humorous episodes and vivid pictures. The book will find many enthusiastic readers.

SAMUEL A. B. MERCER

## OBITUARY

The Rev. J. B. Nies, Ph. D., a member of the Society of Oriental Research, died in Jerusalem last year. He was the author of several articles and published two volumes of texts. He was a generous supporter of archeological research in the Near East.

J.-A. M.

